THE

PRIMITIVE CHURCH

(OR BAPTIST)

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Essays, Expositions, &c.

OUR COLLEGE.

It will be interesting to those who so liberally sustain the Baptist Theological Institution, at Bury, if we devote a short paper to a sketch of its position, connected with some historical reminiscences of the locality. Let it be known that Bury, is a very ancient town. One of the twelve Baronial Castles of Lancashire, stood in olden time in Castle Croft. This castle has long been in ruins. Not until a period so recent as 1865, were the ruins discovered, by the workmen employed in clearing away some old buildings. It also appears that at an early date manufactures were carried on in the town. "In the reign of Henry VIII.," Leland says, "yarn sometime made at Beri, a Market-town on Irwell." Many years ago, the family of the Kays advanced the trade of the town by some ingenious inventions, amongst these may be mentioned the setting of cards by machinery. But that which gave the greatest impulse to the trade, was the establishment of the Print works for many years conducted by Messrs. Yates and Peel; the former was the father of the first Lady Peel, and the latter the father of the eminent statesman, whose great measure for Free Trade in corn has exercised such a powerful influence upon the destinies and weal of the nation. Mr. Peel who was created a Baronet in 1800 resided at Chamber Hall, in Elton, near Bury, and here his gifted son, the late Sir Robert was born. Chamber Hall consists of two buildings communicating with each other. The old building is an ancient Baronial mansion; a stone over the door contains an inscription which it would perplex an antiquary to decipher, under which, however, is the date of erection 1611, which has survived the ravages of time and leads us back to a period and events in the history of our country, the outlines of which are dimly portrayed. The upper apartment of the old Hall is approached by a staircase of massive oak, and the east side is covered to the roof with ivy; at the entrance, is a tesselated pavement, evidently of ancient date, with the initials R. P. formed by small pebbles. In front of the old Hall, and facing the south is the comparatively new edifice. It is a large brick building with spacious and lofty rooms. This was in course of building when Sir R. Peel was born. This newer part, with the exception of the lecture room, library, and dining-room, is occupied by the President of the College and his family. The old Hall is used for the studies, and sleeping apartments of the students. In the rear is a spacious court yard, with extensive out buildings and gardens for recreation and cultivation. In front, beyond the entrance gates is a meadow (formerly a Park), with a carriage drive from the lodge to the

gates. The river Irwell, famous for the wealth which is found upon its banks, flows on the West side, and supplies the large reservoirs which formerly furnished water for the Print works, now untenanted, and in partial decay.

Here was founded in October, 1866, by several gentlemen of the Baptist Denomination, a College for the education of young men for the Christian ministry. It was intended by the promoters of the Institution, that it should be placed in Chester, and negociations for the lease of premises were in progress when the owners of the property discovered, to their dismay, that it was to be used as a Dissenting College; the negociations were on this account peremptorily closed. Chamber Hall became, at this juncture, untenanted; and Bury having the advantage of two lines of rails, reaching to almost all parts of the kingdom, and connecting the town more immediately with the large manufacturing towns of the cotton district, was deemed an eligible position for such an undertaking, and experience has fully justified the opinion then fostered. The principles avowed in the inaugural address of the President, as forming the basis of the instruction intended to be given, have been consistently maintained, and it may affirmed, that the domestic arrangements, whilst securing every reasonable comfort to the collegiate family, have been conducted with a due regard to the income of the society. The President is now sustained in the College by the valuable services of Dr. Evans and the Rev. James Webb. The former having for his department Ecclesiastical History, and the latter General Literature. It has been thought desirable to afford opportunity to those students who desire it, to acquire some knowledge of the Latin and Greek languages, of which permission most of the young men have availed themselves. It must be understood, however, that such pursuits are secondary and subordinate, and are not allowed to interfere with the more important investigations of Biblical Theology, and its collateral subjects. The order and harmony of the Institution is preserved by devotional services held frequently by the students, as well as by the sacred character of their studies.

It has been an encouraging feature in the history of the Institution, that the churches in Lancashire and the neighbouring counties, have so extensively and constantly availed themselves of the services of the students. The demand has several times exceeded the supply, and as the time of settlement approaches, the invitations from those churches who need pastors indicate how much the labours of these young brethren are appreciated. It is also encouraging to those who have the direction of the affairs of the College, that funds have been so liberally provided, that the treasurers never have had to advance, through even a temporary deficiency in the supplies. We are thankful that we have been called to take part in such a work as this, and though the progress of a collegiate institution must necessarily be slow, we feel assured that through God's continued blessing, the College will, in a few years, exercise a powerful influence upon the kingdom at large; and we trust also upon those distant spheres of service for which some of the brethren are preparing. Of these Mr. Conrad Baschlin is designing to enter upon Missionary work in China, and Mr. F. Kraemer, returns to his native land to form a Baptist church in the kingdom of Hungary.

We only have to append to this brief sketch a list of the officers in connection with the College.

President and Theological Tutor:—Rev. H. Dowson.
Ecclesiastical History:—Rev. B. Evans, D.D.
General Literature:—Rev. James Webb.
Treasurers:—Samuel Howorth, Esq., Stacksteads.
William Watson, Esq., Bradford.
Secretaries:—Rev. E. Parker, Hon. Sec., Farsley, near Leeds.
Rev. J. Harvey, Financial Sec., Bury. H. D.

CHRISTIAN CHURCH CONTRIBUTIONS.

THE subject of contributions to what we call "The Cause of God," is one of deep interest to all earnest and enlightened Christians. It is thus deeply interesting to this right-minded portion of the church of God, because, they are truly anxious to find out their duties that they might do them,—do them fully, and do them well. But, there are easy-going people in the churches, who are quite willing to leave to others all the cost and all the work of the church. Let us, then, adopt on the present occasion, the good precept "to admonish one another," with the view of "fulfilling the law of Christ." And let me speak very plainly upon this "money matter," because it is one of practical value to each of us and to the church at large. And if I do not indulge myself with deep and hard reasoning, and do not attract you with flights of eloquence, you will, I hope, forgive me.

GENERAL PRINCIPLES.—I begin, then, by stating a few of what I regard as General Principles: and First, *Christianity is designed to influence all the actions of human life so as to produce the largest amount of possible good, both to the Church and to the world.* "*Do good to all men, especially to those who are of the household of faith.*"

Every Christian will agree with the truth of this principle.

Secondly.—*The life of every Christian ought to be marked by purer motives, nobler actions, and more self-denial than can be expected in the lives of ungodly people.* "*Be ye holy as your Father in heaven is holy.*"

Thirdly.—*All the duties of life that are binding upon men as men, are even more strongly binding upon Christians, because Christians do their duties from love to Christ, and not therefore only by force of law.*

"*Ye are not under the law, but under grace;*" so that the true church is "*constrained*" to holy living, and to self-denial, *by the love of Christ*—the strongest of all motives. This being so, all Christians should be *faithful* in little things, or else God will not expect them to be "*faithful in much.*" The Church is the *steward* of Christ, and if the steward is unfaithful he is *dismissed.*

Fourthly.—*No Christian has a right to undertake obligations which it is impossible he can perform; for if any one does so, others relying upon him, repeat the evil, and a whole chain of troubles follows as the consequences of the rash undertaking of one man.* "He that tilleth his land shall have plenty of bread; but he that followeth after *vain persons* shall have poverty enough" (Prov. xxviii. 19).

It is plain then, even without this proverb, that, if a minister follows *a vain church*, he will have "poverty enough;" and it is equally plain from sad experience, in many churches, that, such ministers had far better go and "*till the land.*" God sends rain and sunshine upon the earth and it bringeth forth fruit to the farmer; and if God gives grace to a church, and she does not bring forth fruit, the ox—the minister—will have no corn to tread out, and will have poverty enough. Now, it is clear, that these four principles apply strongly to the subject of money giving in the church, as well as to all the other duties of the professors of Christianity.

Let me now come down from general principles, and dwell a little upon *three precepts* given to us in the New Testament.

First.—"*Provide things honest in the sight of all men*" (Rom. xii. 17).

Second.—"*Owe no man anything, but love one another*" (Rom. xiii. 8).

Third.—"*Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gathering when I come*" (1 Cor. xvi. 2).

These three precepts require to be studied one at a time, so that our minds may not be over crowded with their contents and meaning. The first of the three gives us just two leading suggestions:—

I. *Provision.*

II. *Honest Provision.*

This *Provision* implies *want*. We all have personal wants. These wants are threefold:—

1. *Food*. 2. *Raiment*. 3. *Shelter*.

Under these three heads we have all the wants of the body, and if we do not obtain these we shall soon sicken and die. We want *food*. This leads us into the trouble of the baker's bills, the butcher's bills, the grocer's bills, and a host of other bills. We all want *raiment*; and this brings us the tailor's bills, the dressmaker's bills, and the milliner's bills—all sorts of bills for stuffs, silks, ribbons, flowers, and endless other bills of this general sort. Then we want *shelter*; and this gives us the toil of building a house, or of paying rent, and rates, and taxes, and repairs and what not. Now all these must be *provided*, and they must be provided *honestly*. It is evident from the fact that we have all these *wants*, and those also that come under the heads of *education* for our children, *medical* expenses in times of sickness, and others that might be stated, that, we are all called upon to "provide for our own households," or "deny the faith," and become "worse than the Infidel" who does provide for his household. It is also evident, that as God does not supply our wants without our own toil, we *must work* in some way or other that we may obtain "things convenient for us;" hence an apostle felt himself justified in saying in the early days of the church that they who "would not *work* neither should they eat." Even Adam and Eve, when in Paradise, had to "keep" and to "dress" their beautiful garden. God, then, has called us to work, and no man ought to think work a disgrace.

HONESTY. We now come to the "honesty" spoken of in the precept, by which all our providence is to be conducted. Honesty pre-supposes that there exists certain moral laws for the guidance of all men in the mutual struggle for life; and these moral laws pre-suppose the existence of certain common and mutual rights that belong to all men alike, for all time and under all circumstances. Honesty, then, will not let us *cheat*, *defraud*, or *steal*; and it will not allow us to do these things because all men have the right *to live* upon God's common gift; and all men have the right *of a sphere* in which they may labour to provide for their wants; and, moreover, all men are bound to provide for the young and helpless, and for the aged and infirm, and for the imbecile, for they cannot provide for themselves and we are not allowed to put them out of our way, for God has said "*Thou shalt not kill*."

Ungodly men do not care much for these common laws or for these common rights, and they would care still less if they could break them without coming into conflict with the laws of our country and becoming involved in the penalties attached to those laws. Still even with these laws existing against immoral gain, the civilisation of society shows itself to be very much below the high standard of honesty as laid down in the Bible. But, whatever be the conduct of ungodly men, and whatever the state of civilisation, *Christians* are pledged by their love of Christ to "obtain things honest in the sight of all men." Christians have to improve the world they live in, and if they do not, they do not do good to their generation. Christians may not *deceive*, or *lie*, or *defraud*; yet in dishonesty there lies the black essence of all these three terrible sins. Christians are not at liberty to say in a bargain, "it is nought, it is nought," and then go away with the bargain and boast of it. Christians are bound to let their nay be *nay*, and their yea be *yea*; they cannot afford to carry up to the judgment seat of Christ a wallet full of "white lies." All these simple matters of fact—these *principles*, these *laws*, these common *rights*, these *precepts* of the Lord, and these honest *duties*—bring us now to apply them to *church money*, to *church contracts of debt*, to *church honesty*, and to *church charity*. "Money answereth all things," said the Wise man, and the world in all ages has endorsed the sentiment, for money supplies the ways and means for all things. Now, then, let us be *honest* in dealing with our own duties to God and to man. We must, to do this, set down our *church wants* and then *supply the money* to pay for them.

A church wants a meeting house, a chapel, or a room. Very well, then, it must be paid *for*; or, if it is not, the church cannot be honest to the mason, the bricklayer, the joiner, the ironmonger, the glazier or the painter; and if the church is not honest to these, they may not be able to be honest to the quarry owner, to the timber merchant, &c. To be honest in all this we should count the cost, and do as David did, lay up in store, till the time comes, for the honest erection of the Temple. The same plan must be taken with all the church wants after the house of the Lord is erected. The church will want coals, water, gas; she will want a door-keeper to look after the Temple, to snuff the candles or to trim the lamps. There must be money found to pay for all these things, or else they should be done without. So also must it be with the want of a minister. "The labourer is worthy of his hire;" and his *hire* is the amount the church agrees to give him for his *time* and *work*. This, therefore, is like these other wants, a matter of *mutual agreement, a bargain, a contract*. If the minister is engaged to be paid a fixed sum, that sum ought to be *certain* to him; if it is not, he *loses credit*, and is blamed wrongfully as dishonest, because he is rendered unable to pay the debts contracted on the faith of the honest contract made with the church. Thus you see that there are endless evils arising out of not *honestly* providing the means to pay for our wants. And you see also that all our mutual obligations belong to the nature of contracts, and that to break such contracts by any *neglect* of ours, or by any *caprice* of ours, or by any neglect of *counting the cost* at first, is a real wrong—such a wrong as no church should commit.

(To be continued.)

THE AGED CHRISTIAN.*

"Buried in a good old age."—Genesis xv. 15.

THESE words, spoken by God to Abram, were abundantly fulfilled; for "these are the days of the years of Abraham's life which he lived, an hundred three score and fifteen years. Then Abraham gave up the ghost, and died in a good old age, an old man, and full of years; and was gathered to his people" (Genesis xxv. 7,8). All God's ways are mysterious to us because we are short-sighted, and unable to comprehend God; but we are sure all the ways of God are the wisest and the best. Jehovah can make no mistake.

Many of God's children die when they are *young*. This teaches us that youth can give its brightest dreams, its most loved employments, and its most splendid prospects, for those higher and better things which God has prepared for those who love him. The things of heaven, to a spiritual discernment, far transcend the most pleasurable things of earth. They possess "a far more exceeding and eternal weight of glory" (2 Cor. iv. 17).

Some saints are hurried hence by death in *the height of their greatness*, when they seem to have attained the very zenith of prosperity. There are higher attainments in store for them; therefore, they must leave the things that are transient for those that are abiding.

There are others who are taken away just at that time when we think *they can least be spared*. Thus the *parent* must leave his beloved wife and large family of young children not to the pitiless charity of a heartless world, but to the loving care of Him who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." Thus the *pastor* is removed from the oversight of a flourishing church. Why? Because God will have it seen and acknowledged that he is not confined to any one human agent.

* Outline of a Sermon delivered on Lord's Day Evening, April 11th, 1869, by Rev. T. W. Medhurst, of Glasgow, at the Baptist Chapel, Dunoon, on the occasion of the death of Mrs. William Coats, of Paisley.

Our heart's dependence and trust must be in God, and in him alone. He it is who casteth down one and setteth up another, as it pleaseth him.

The *best of men* must die. When the appointed time comes, "Abraham the father of the faithful," "Moses the servant of the Lord," and "David the man after God's own heart" must go down to the grave, and be gathered to their fathers. Goodness will not bar out the last enemy. Thank God that, for all believers, his sting is extracted.

Christians may die *where they had least expected*. Moses the prophet of the law, died "in *the land of Moab*." Our dear departed sister, Mrs. Coats, had no expectation when she came down to Dunoon, that here she would end her days. She had come here expecting to get recruited bodily, and mental vigour from the healthful sea breezes. She little expected that in so short a space of time the Master would come and call for her. But, blessed be God, she was ready. "Be ye also ready, for in such an hour as ye think not, the Son of Man cometh."

All God's people die *when and where their Heavenly Father decrees*. They each fill up their allotted time. The Judge of all the earth makes no mistake. When the wheat is ripe, the great husbandman puts in his sickle and reaps, but not one moment before. Some Christians are mercifully spared by God to "*a good old age*," and we may be sure he has a wise and a gracious purpose to serve in this. The aged Christian has a special vocation. It is ours to-night to enquire what that vocation is.

1.—AGED CHRISTIANS ARE OF PECULIAR SERVICE TO THE CHURCH. They often conclude that they are worn out; that they are of no conceivable use, but this is their mistake. *Their prayers are of great use.* They may be unable to attend the meetings of the church, or actively to cooperate with any of its schemes for the extension of the Redeemer's kingdom; yet, they are valuable helpers. Just as roots far away from the tree gather its nourishment, and send it through trunk and branches; or, as fountain heads high up in the lofty mountains send their waters down to feed the great rivers below; so the prayers of aged believers bring down blessings upon the church, though they themselves are compelled to be absent from its gatherings by reason of growing infirmities, pains, and weaknesses. Every pastor knows that he receives spiritual strength in answer to the earnest supplications of his aged members; and when any of them are "buried in a good old age," he feels that their gain is his loss. We need and highly prize the prayers of those who are dwelling upon the borders of the better land.

Their counsels are of service. We naturally look to the advanced saint for the results of his experience. The young who are actively labouring are cheered thereby. From the full storehouse of their knowledge the fainting and weak are fed. Yes, we need the wisdom of the aged to counsel us in seasons of perplexity. We esteem their counsels as of great value.

Their influence is often most serviceable. We have known instances when divisions in the church have been prevented or healed by their kindly and sage mediation. When the aged saint is reverenced and beloved, he inspires confidence both in his motives and his judgment. They who are wise will, then, give diligent heed to his words, and his influence will always be of a genial and healthful kind. We miss those who are "buried in a good old age." We would have kept them longer with us could we have done so, yet we bow submissively to the Master's stroke, for he doeth all things well. It is His voice that called them home.

2.—AGED BELIEVERS FURNISH SIGNAL EXAMPLES OF THE POWER OF GOD'S GRACE. In their experience the grace of God is seen to be all-sufficient for saints under all conceivable circumstances. He has been to them the Brother born for adversities, and the Friend who loveth at all times. In seasons of prosperity they have been upheld—and, mark me, we need special upholding grace in seasons of *prosperity*, or our feet would soon slide. None can stand secure upon high places unless strengthened by the grace of God. In the heat of

conflict, the aged Christian can testify he has been helped to war a good warfare by the Captain of his salvation, and in the quiet of peace his soul has been maintained in calm serenity. God's grace has been sufficient for him amid the fierce temptations of youth, and the peculiar trials of old age; when surrounded by many friends, and when left desolate and alone; so that he has learnt in whatsoever state he is, therewith to be content. We all need constantly to be reminded of the truth of God's promise,—"My grace is sufficient for thee; for my strength is made perfect in weakness" (2 Cor. xii. 9); and this is what we are reminded of by the experience of the aged believer. They who bring forth fruit in old age, shew unto us that the grace of God loses none of its vitality with the decay of mind and body. Though griefs and infirmities have accumulated, the aged Christian still leans on the all-sufficient arm, and thus we are reminded of the unchangeableness of God's grace.

Further, the comforts of the Lord are seen in those who come to "a good old age" to abound yet more and more. Although the body is filled with pain, and the mind is enfeebled, still a review of the past, a contemplation of death, and a look into the future beyond, do not disturb their peace. They know in whom they have trusted, and look with joyful expectation to the things that are unseen and eternal. Happy are they, for their sins are all forgiven; for them the sting of death is extracted, and their hope of the future shall never make them ashamed. By the grace of God they are what they are, and that grace was not bestowed upon them in vain. The grace of God is revealed to us in "the Scripture of truth" as all powerful to sustain, and when we see this revelation verified in the experience of the aged saint, our faith is increased.

3.—AGED SAINTS TELL US MUCH OF GOD'S CHARACTER. A long life of faith and labour spent in the service of God, declare him to be an abiding source of help and joy, and thus the apostolic injunction to "Rejoice in the Lord always," (Phil. iv. 4) is seen to be a possibility. The believer who can say, "I have been young and now am old," testifies to the long-suffering mercy of God. "Ah!" he says, "through years of imperfect service, each one stained with many a sin, my God has borne with me; he has never wearied; he has never changed. I have proved Him to be 'Jesus Christ the same yesterday, and to-day, and for ever.' Blessed for ever be His name." Furthermore, the aged child of God delights to declare that his Heavenly Father has been all-wise. He says, "My times of perplexity have been many; my difficulties have been numerous; but my God has ever guided me safely and wisely. He has led me threescore years and ten through this wilderness world, and has never once made a mistake. O praise ye the name of the Lord!" In a word, God's goodness and mercy in the experience of all the family of God are seen to be the same now as when David, Israel's sweet bard, sang "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord for ever" (Psalm xxiii. 6).

Now friends, in conclusion, permit me to address to you a few words of exhortation. Let us see to it that we are *ready to die* when God wills. Our sister lived to "a good old age," but we may be cut off while we are young. Are we ready for death whenever the Master is pleased to send him for us? Some are procrastinating; putting off the matter of their soul's salvation until, as they think, they shall have "a more convenient season." Such a season they will never have. Our dear sister long loved and served the Lord, and is now with Jesus; but suppose she had put off the all important question until her death-bed, where would she have been now? She had no warning, (blessed be God she needed none): on Wednesday she was well, visiting at the house of a friend, and anticipating with pleasure the approaching Lord's Day services; on Thursday she was smitten with a paralytic stroke, and remained unconscious up to about four o'clock on Lord's Day afternoon, when her spirit took its flight to the bosom of her Lord. Thus suddenly may you be called hence, therefore, prepare to meet your God. He that trusteth in the Lord Jesus Christ, and is immersed, shall be saved; but he that trusteth not shall be damned. May the

Holy Spirit now take of the things of Jesus, and reveal them unto you. If you would be "buried in a good old age," ye must give heed to the gospel call:—"Seek ye the LORD while he may be found; call ye upon him while he is near."

"Doth He who came the lost to seek,
To save the soul benighted,
Doth He entreat with earnest voice;
And shall His love be slighted.—
His call to every human heart
To bid unholy thoughts depart,
And as its Lord receive him?

"Doth the great Saviour stand and call?
Shall we remain unheeding?
Doth He repeat his kind request?
Can we withstand His pleading?
That faithful Friend his life He gave,
From sin's dread bonds, from death to save!
O let us turn and hear Him.

"He bids us all obey and live,
God's word of love repeating;
O let us not the call refuse:
Our Judge! we yet shall meet Him!
Great source of good, Thy grace impart,
That now at length each wandering heart
May for its Lord receive him!"

Believers in Jesus, see to it that you consider your high vocation to glorify God, as you experience his goodness to you in the land of the living. A lengthened experience of the mercy, grace, and all-sufficiency of God is a precious talent: hide not your Lord's money! Be you willing to *die when* God wills, and to *live as long* as God wills, rejoicing that, whether living or dying, you are the Lord's. Ye are not your own; ye are bought with a price; therefore, glorify God in your bodies, your souls, and your spirits. So live unto the Lord, that at the last ye may go to your "fathers in peace," and be "buried in a good old age." Let your daily prayer be, "So teach us to number our days, that we may apply our hearts unto wisdom. O satisfy us early with Thy mercy, that we may rejoice and be glad all our days. Let Thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

And, now, what shall I say of our dear departed sister, Mrs. Coats? If she were here, she would bid me say nothing about her; but to exalt her Saviour. What I do say of her I say not to glorify her, but to the glory of God's grace exemplified in her. She died, or rather "fell asleep" in the arms of Jesus in her sixty-ninth year. For about fifty years she had known Christ as her Saviour, and during that half-a-century her life, walk, and conversation have ever been such as to adorn her profession. Those who *knew her best loved her most*. She trained her children while they were young in the way they should go, and when they grew up, she had the joy of seeing them all walking therein. She was a godly woman, "and her price was far above rubies. The heart of her husband did safely trust in her, for she did him good and not evil all the days of her life. Her children arise up, and call her blessed; her husband also, and he praiseth her."

The poor have lost a faithful friend. The church has lost a worthy member. We may weep for our loss. But while we weep for ourselves, we rejoice for her. She has entered into her rest. She is now for ever with that Lord she so well loved, and so long served on earth. Let us gird up the loins of our minds, and follow her as she followed Jesus Christ. Then soon she whom we loved, but have now lost; she whom we loved, but who is now glorified, will

be to us the loved and the known again in Jerusalem the golden, the Christian's home above. Our dear sister has been "*buried in a good old age*," and we feel as though we could sing as we lay her in her last earthly resting-place, in the "place of peace," a hymn slightly altered, once sung in the Black Forest:—

"*Sister*, accept our parting song;
The road is short, the rest is long:
The Lord brought here, the Lord takes hence,—
This is no house of permanence.

"On bread of mirth and bread of tears,
Our Sister fed these chequer'd years;
Now, land-lord world, shut to the door,
Thy guest is gone for evermore.

"—Gone to a realm of sweet repose,
Her children bless *her* as *she* goes:
Of toil and work *her* day was full,
A good sleep now—the night is cool.

"Ye village bells, ring, softly ring,
And in the blessed Sabbath bring,
Which from this weary work-day try'st
Awaits God's folk through Jesus Christ.

"And open wide, thou gate of peace,
And let this other journey cease,
Nor grudge a narrow couch, dear neighbours,
For slumbers won by life-long labours.

"Beneath these sods how close ye lie!
But many a mansion's in yon sky;
Ev'n now, beneath the sapphire throne,
Is *her's* prepared through God's dear Son.

"'I quickly come,' the Saviour cries;
'Yea, quickly come,' this *grave* yard sighs,
'Come, Jesus, come, we wait for thee,'—
Thine now and ever let us be."

We "believe in the resurrection of the dead and the life everlasting," that they also who "sleep in Jesus will God bring with him," therefore we "comfort one another with these words."

"Now then we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead, be ye reconciled unto God. For He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Delay no longer, but at once come ye to Jesus. He waits to be gracious. He is willing to save you. Be ye no longer unwilling to be saved.

"This is the welcome gospel-day,
Wherein free-grace abounds."

OUR SYMPATHISING SAVIOUR.

BY THE REV. SAMUEL COULING.

"In all their afflictions he was afflicted, and the angel of his presence saved them; in his love and in his pity he redeemed them; and he bare them and carried them all the days of old"—Isaiah lxiii. 9.

THAT these words refer to Christ there can be but little doubt. The whole chapter from which the words are taken is a glorious prophecy pointing to Christ both as a suffering Saviour and as a Mighty Conqueror. He is to make his appearance not only "red in his apparel" with "dyed garments from Bozrah," but he is also to be "glorious in his apparel, travelling in the greatness of his

strength;" and while he his "mighty to save" his redeemed ones, he will also "tread down the people" who oppose themselves to his righteous reign, for the "day of vengeance is in mine heart, and the year of my redeemed is come."

But in the verse before us we notice His *sympathetic kindness*—"In all their affliction he was afflicted." There has been some difficulty in the minds of commentators as to the precise meaning of this passage. The Syriac version reads thus:—"In all their calamities he did not afflict them," following which version Noyes reads:—"In all their straits they had no distress." Bishop Lowth following the LXX, connects the last clause of the eighth verse with the first clause of the ninth, and renders it "And he became their Saviour in all their distress." The sense of these readings would be to the effect that while God's people were in the midst of affliction they were so comforted and supported by God that they did not feel their trials. Reading the words, however, as our authorised version gives them, they would mean "in all their affliction there was affliction to him;" and it is in this sense that we prefer to take the passage. The meaning then is, that Christ is never unmindful of the sufferings of his people, that he feels what they feel, suffers what they suffer, and in due time affords them a happy deliverance out of all their trials.

We need not stay to prove that God's people are not unfrequently a poor and an afflicted people. They are yet in the wilderness, and it is necessarily "through much tribulation" that they must pass along the wilderness and "enter into the kingdom of God." But "in all their afflictions," whether spiritual or temporal "he is afflicted." Hence he can always sympathise with them, feel for them, and succour them in their difficulties.

"He knows what sore temptations mean
For He has felt the same."

Christ is one with his people in all their sufferings. He is a High Priest that can be touched with the feeling of our infirmities. *He* was persecuted when Saul of Tarsus was persecuting the *saints*, and the "apple of his eye is touched" when his people are hurt. "And the angel of his presence saved them;" (literally, the angel of his face or countenance. This could be no created angel. It must refer to Christ himself who is "the brightness of his Father's glory and the express image of his person." In Exodus xxiii. 20, 21, we read "Behold I send an angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him." Here then is Christ with his people—leading and guiding them, sympathising with them, and saving them. Thus he was with the three Hebrew youths when they were in the fiery furnace; so he was with Daniel when he was cast into the lions' den; so also he was with Peter in prison, and so he has been with all the martyrs and confessors, and with all the tried and afflicted; and so he will be even to the end. "I will not leave you comfortless, I will come to you."

But we see here also an *evidence of His redeeming love*. "In His love and in his pity he redeemed them." What a glorious fact is here declared. He came into the world to effect the great work of redemption from sin and from the curse of a broken law. "His name shall be called Jesus, for he shall save his people from their sins." And although we had all sinned and come short of the glory of God, and therefore nothing could save us but the sacrifice of himself, yet he paid the ransom fully and freely, for

"When justice asked the sinner's blood
The Saviour gave his own."

And He did this because of his "love and his pity." Who can fathom the depth of this love and the extent of this pity? How must His heart have yearned over us? He saw nothing in us to prompt this love,

"He saw us ruined in the fall,
Yet loved us notwithstanding all."

And for the great love wherewith He hath loved us shall not we love him in return. He redeemed us; let our lives then be consecrated to his service and glory. A slave girl once at the auction mart in a Southern Slave State was observed to be weeping most bitter tears when brought to the block for sale. A gentleman pitying her condition, bought her with the view of giving her freedom. He paid down the price but no joy came to her countenance when told she was free, for she had been a slave all her life, and knew not what freedom meant. She supposed that she had only been transferred from one tyrant to another, but at length, when the gentleman made preparations for leaving, and instead of taking her with him, began to give her instructions as to what she should do in her new condition, the truth flashed in upon her mind, and she instantly exclaimed—"I will follow him; I will follow him; I will serve him all my days," and when remonstrated with, she only cried out the more, "He redeemed me! he redeemed me! he redeemed me!" Let each of us, imitating the example of this poor slave girl, determine to follow Him, and to serve him all our days, who "in his love and in his pity redeemed us" from worse than even Egyptian bondage, and has made us "free indeed."

And whom He thus redeems *he graciously protects and guides*; "he bare them and carried them all the days of old." As their "good shepherd," he "bears them," protecting them from every danger and supplying every want; for, said David, "The Lord is my shepherd, I shall not want." "And He carries them even as an eagle carries her young" (Deut. xxxii. 11, 12). The idea is that He conducts, guides, protects, and cares for his people.

"Protection He affords to all
Who make his name their trust."

But as an old Puritan writer says, "God carries his people only when they cannot walk; he pities our weakness, not our sloth." He requires us to "walk worthy of our high vocation," to "grow in grace," to "run with patience the race that is set before us," and to "work out our own salvation with fear and trembling," while we remember in all things and at all times "that it is not of him that willeth, nor of him that runneth, but of God that showeth mercy," for "it is God that worketh in us both to will and to do of his good pleasure." He will, however, take us by the hand and say unto us, "This is the way, walk ye in it," while he himself will "lead us in the way we should go," and finally bring us in safety to the promised rest.

"Of His deliverance I will boast
Till all who are distressed,
From my example comfort take
And charm their griefs to rest."

Scarborough.

SALVATION FROM DESTRUCTION.

COMMUNICATED BY REV. JOHN STOCK, D.D., DEVONPORT.

SALVATION is deliverance from utter and remediless ruin. It is begun in this life, and consummated in heaven. And yet how indifferent is the human heart to its danger, and to its need of salvation therefrom!

A striking feature in Whitfield's preaching was his power of description. The Arabians have a proverb which says, "He is the best orator who can turn men's ears into eyes." Whitfield seems to have had a peculiar faculty of doing this. He used to draw such vivid pictures of the things he was handling, that his hearers could believe they actually saw and heard them. "On one occasion," says one of his biographers, "Lord Chesterfield was among his hearers. The great preacher, in describing the miserable condition of an unconverted sinner, illustrated the subject by describing a blind beggar. The night was dark and the road dangerous. The poor mendicant was deserted by his dog near the edge of a precipice, and had nothing to aid him in groping his way but his staff. Whitfield so warmed with his subject and enforced it with

so much power, that the whole auditory was kept in breathless silence, as if it saw the movements of the poor old man, and at length, when the beggar was about to take the fatal step which would have hurled him down the precipice to certain destruction. Lord Chesterfield actually made a rush forward to save him, exclaiming, 'He is gone! he is gone!' The noble Lord had been so entirely carried away by the preacher that he forgot the whole was a picture."

We may learn a profitable lesson, too, from the poor Indian in his wilderness home, who, when asked what the Lord had done for him, gathered some dry leaves into a circle, and, placing a worm in the centre, set them on fire. As the flames drew nearer on every side, and were about to consume the worm, he lifted it out, and placed it safely on a rock, looked up and said, "*This is what Jesus did for me.*" O for like simplicity and faith, that we may feel that, if saved, it must be by no works of our own, but by the Omnipotent hand, which alone can rescue us from the everlasting flames and place us safely on the rock—Christ Jesus.

We need cleansing from our guilt in the atoning blood of Jesus; and we require a new heart and a right spirit, for "except a man be born again he cannot see the kingdom of God." In the enjoyment of these two blessings is found—SALVATION

Correspondence.

DR. WATTS ON PSALM CXIX.

To the Editor of the Primitive Church Magazine.

MY dear Brother.—In his preface to Psalm cxix, Dr. Watts says, "I have collected and disposed the most useful verses under eighteen different heads, and formed a *Divine Song* in each of them; but the verses are much transposed to attain some degree of connection." Now Psalm cxix is a Hebrew acrostic, containing as many parts as their are letters in the Hebrew alphabet. Each part contains eight verses. *Aleph*, the first letter of the Hebrew alphabet, is the initial letter of each verse of the first part; *Beth*, the second letter, is the initial letter of each verse of the second; *Gimel*, the third letter, is the initial letter of each verse of the third; and so on to the end of the psalm. This is the inspired arrangement, and could any arrangement be more systematic? Every verse occupies that place in the psalm which the Spirit of God intended, and no verse can be transposed without destroying the acrostic. Yet, Dr. Watts, finding it woefully deficient in coherence, as he supposes, "transposes the verses much," in order "to attain some degree of connection!" Is this treating the Word of God with becoming reverence? We admire Dr. Watts as a poet—we feel greatly indebted to him for many excellent hymns, and should have had no objection to receive a metrical translation of the psalms (not a *paraphrase*) from his poetic pen—but we think, he should not have attempted to *mend* them. The work of the Spirit of God needs no finishing touch from human hands.—Yours in Christian love,

Cascade, Iowa, JOHN BROWN.
U. S. America, 5th April, 1869.

Poetry.

LYRICS FOR THE HEART.—"CHRIST SITTING BY THE WELL."

(John iv. 6.)

BY W. POOLE BALFERN.

THE sun was hot, the way was long,
The Saviour's feet were sore,
Love strangely urged His weary feet,
While weeping from each pore.

Through mist of distance He could see
A poor, lost, wandering sheep;
And thoughts of mercy filled His breast,
And bade His eyes to weep.

Onwards, through many weary miles,
He still pursued His way;
Nor burning sands, nor sultry skies,
His weary feet could stay.

O blessed feet, thus worn for us,
O tender heart so true;
O help us, Lord, to struggle on,
And keep Thy love in view.

When weary in the path of life,
Help us to think of Thee.
As toiling through life's weary road,
To set Thy children free.

When in Thy work our spirits faint,
Yet fain Thy love would tell,
Help us to view Thy way-worn face,
Beside yon ancient well.

How comely, O Sweet Fount of Life,
To faith Thy form appears;
Thy wisdom flowing like a brook,
Through every word she hears.

How right that by a springing well,
When weary Thou should'st rest,
Who, through Thy wounds those waters pour
Through which our hearts are blest.

And though Thy head and feet all ache,
Thy lips still move in love;
And through Thy very weariness
Would lure a soul above.

O help us, Lord, while journeying on
Thy patient love to see,
While seeking rest to do Thy will,
And still to work for Thee.

Page for the Young.

WILLIE THE RUNAWAY.

ONE moonlight night, when all the house was still, Willie Nichols rose softly from his bed. He dressed himself quietly that he might not disturb his sister, or his little brother Bennie, who slept with him. Through the window of the attic room the moonbeams shone softly, and they threw their beautiful light on Fanny's pale face, and on Bennie's curling hair. They showed Willie the seams and cracks in the old wall, the trunk which his father had carried with him on his voyage years ago, and the little Bible on the stand. Precious little Bible! His Sabbath school teacher had given it to him as a token of love, long before Willie had thought of ever being a runaway. Out of the window the same moonlight was falling softly on the old mulberry tree in the little garden, and making fantastic shadows of its leaves and branches upon the ground. It fell, too, upon the squire's white house, standing as proudly among the old stately trees, as upon the long winding road that led to Farmer Benson's.

Willie stood trembling and irresolute, as he gazed upon the still world outside. For a moment his good angel whispered: "Stay Willie! Do not leave your widowed mother and her

little ones, and your dear home." But a whisper on the other side was louder still, and saying, "I can never go to Farmer Benson's," the boy dressed himself, tied up his few things, and his Bible among them. Then, with a last fond look at brother and sister, he stole out of the room and down the stairs. At his mother's door he paused, and put his hand upon the latch, but he did not venture to go in. His mother might awake, and Willie did not dare to meet her tender gaze, and ask a blessing upon his purpose.

Willie's mother was poor. Her husband's ship had been wrecked on a distant coast, and he had gone down with it. A struggle had Mrs. Nichols to procure food and fire for her little ones, though many of her neighbours were kind, and would have helped her if they could. But they were poor themselves, and could give but kind wishes and a day's work, now and then, to the widow. Meanwhile, by various means, sewing, washing, nursing the sick, and in fact, everything that a woman's ready hands could do—she had made both ends meet, until her three eldest children were old enough to help her. Robert and Wattie were learning trades, and Willie was to be bound out to a farmer. The little fellow had objected to this; but his mother deemed it best for him, and the arrangements had been completed to her own satisfaction and that of Mr. Benson. Willie Nichols could find no fault with the farmer, who was a pleasant genial man, with a kind word for everyone; but he longed to go to sea. The sea with its wild blue waves, foam-crested, with its wideness and vastness was the subject of his thoughts, day and night. "Oh, how free," thought Willie, "must a sailor's life be?"

But his mother had a horror of the ocean, ever since the letter came that told her of the wreck of the *Flying Fish*. Her boys had often heard of her remark that "no son of her's should be a sailor." Willie had sometimes spoken of his wish; but his mother had said that, if he loved her, he would not mention the sea in her hearing. And so it was that Willie became a runaway. Down the stairs, through the little garden, out on the highway. The world before him! Cold, desolate, bitter world, that has tempted and disappointed so many! Home behind him, sweet home, with its hallowed memories! Home with its morning and evening altar of prayer, its charmed circle of loving ones, its recollection of a mother's kiss. Poor little wanderer! Ah, my boy, pause before you, like him, step out from the sweet refuge of your early home into the storms and tempests of life.

Willie's home was near a seaport town. Before noon of the next day, he was on the deck of a ship bound for the South Pacific. When again the moon shone on the water, his native land was fading away in the distance. Willie did not find a sailor's life so free as he expected. There were hard words and hard blows to bear. There was coarser fare than he had been used to. There was climbing up the rigging when the waves were lashed by storms, and the ship rolled at their will. Many an hour of pain and home sickness came to Willie, and sometimes his little hammock was wet with tears. Still it was not so hard for him as for many others. His prompt obedience and cheerful industry, his fearlessness and agility, made him a favourite on board, and there was not a man on the vessel who would not have risked life and limb to save the little fellow had he been in danger. Eighteen months went by. They had touched here and there at different ports, and now and then they had spoken a vessel bound homeward, or perhaps bound still further away than they were themselves. One day the second mate, who was standing on deck, said suddenly to the boy—"Willie where did you come from?" "From Lime, sir, near N—." "Did you run away?" A tear gathered in Willie's eye, and his head dropped. No need of an answer.

"Have you a father and mother?"

"A mother at home, but my father is dead."

"Does your mother know where you are, my boy?" "No," said Willie, "I would'nt let her know for the world. It would break her heart."

"Far worse to her to be in suspense.

Twenty thousand miles from home, and your mother not know of it! No Will! the first vessel we speak must carry a letter to your mother. Remember, my boy!" Willie promised, and began, in his leisure moments, a letter. A few days afterwards, they were chasing a whale. This is very dangerous sport, for the huge creature when wounded, strikes dreadful blows with his tail, and often capsizes boats, or breaks them to pieces.

The boat which held Willie and four or five of the sailors, had the bottom knocked out of it by a blow of the monster's tail. Pale, and dreadfully bruised, the boy was lifted up the ship's side, and laid in his hammock. That night the mate watched by him till twelve o'clock. He had fallen into a gentle sleep, saying he would be all right in the morning. Bidding two of the men to watch if he wanted anything, the kind mate, who had always been his friend, left him that he might himself seek repose.

Morning came. In its first gray light the mate returned to Willie's bed. The watches overcome by weariness had fallen asleep. "Willie, how do you feel?" But Willie did not answer.

"He must be asleep," said his friend, surprised that no reply was given. He laid his hand on the boy's forehead. It was cold as marble. He lifted the little hand. It fell pulseless and cold from his grasp. Willie was dead.

Alone, all alone, in the drear dead of night, without a mother's soft caress, or a sister's loving whisper, the little runaway boy had been called to die—alone, in the swinging ship, on the wide, wide sea. And next day, as the sailors stood round in a solemn, silent circle, they brought the little white form on deck. It was sewed up in a hammock with only the face left uncovered, that all might see, for the last time, the beautiful features, and the brown, wavy hair. The captain read the burial service; and then the canvas was sewed up, the weights put in at the feet, that it might sink more quickly to its ocean grave, and the body of Willie Nichols was let down into the waves. And, as the ship went faster and faster on its way, the little sailor boy's form sank deeper to the bottom of the sea, there to rest until the resurrection. The unfinished letter, and a curl of the brown hair, were placed in Willie's Bible, and sent home to his mother. But she had gone before; and we can but hope that little Willie had been, even at the last, led to repent and believe in Jesus, and so had met his dear mother in the heavenly home.

The story of little Willie was related to the writer by the gentleman, who, years before had sent the account of his death to the old home in Lime.

Reviews.

An Exposition upon the Epistle to the Colossians: being the substance of nearly seven years' week-day Sermons. By NICHOLAS BYFIELD, late one of the preachers for the city of Chester. Quarto. Pp. 414. Edinburgh; James Nichol. London: J. Nisbet and Co. Dublin: G. Herbert.

THIS is the concluding volume of the Fifth Year's Issue of Mr. Nichol's magnificent series of Standard Commentaries of the Puritan epoch, and is one of the most valuable if not *the* most valuable of the series. Nicholas Byfield on the Epistle to the Colossians is, perhaps, better known than any of the others: still, its re-publication will be a great boon. It is a fine specimen of Puritan exposition, indicating an extensive and experimental knowledge of the word of God; great soundness of judgment; and thorough faithfulness in dealing with the hearts and consciences of men. There is no ornament about it; but a serious, earnest desire is manifest to keep back nothing of the counsel of God; and we are mistaken if ministers do not find it profitable as suggestive of many hints which may enrich their own expositions of this epistle.

The special attention of our readers is requested to the following announcement made by Mr. Nichol:—

"The Second Section of the Standard Divines, and the Fifth Year's Issue of the Quarto Commentaries being now completed, the publisher has been strongly urged to proceed at once with his promised Complete Edition of the WORKS OF THOMAS MANTON. He begs, therefore, to announce that he has arranged to issue the first volumes as soon as a sufficient number of Subscribers has been obtained to warrant his doing so. To afford his old Subscribers every facility for possessing the valuable works in question, he has resolved during the issue of Manton, to discontinue the publication of the Standard Divines and Commentaries, as the continuance of these simultaneously might deprive many of the opportunity of obtaining Manton.

He begs to intimate that it is necessary, in all cases, that Subscribers should send in their names, especially for Manton, either direct to himself or to their Booksellers. He makes this intimation in consequence of being informed that many of his late Subscribers are under the impression that, as they received the last year's issue of the Standard Divines, they will be considered as Subscribers to Manton also, and that it is, therefore, unnecessary to give their names afresh. It being impossible for the publisher to ascertain by any other means than the present how far this impression prevails, he earnestly solicits all who are interested in this great undertaking, and who have not already specially sent in their names, to do so without delay."

The publication will contain the Complete Works of Thomas Manton, with full indexes. It will be edited by Rev. Thomas Smith, D.D., and will contain an original Memoir by Rev. J. C. Ryle, B.A. It will consist of 20 Vols., for Four Guineas; five volumes being issued yearly for a subscription of One Guinea. The works of Manton have long been held in high esteem by the Christian public, and we are confident that the issue of them in a uniform series will be hailed by many as one of the most valuable boons that can be conferred upon the student of English theological literature. It may be mentioned that the five folio volumes generally known as "Manton's Works," do not contain nearly the whole of his extant writings. The others exist in numerous volumes, a complete set of which can scarcely ever be had, and never but at an enormous price. These volumes contain many of his most valuable writings, and will all be included in the edition now projected.

In this new effort to instruct his age we wish Mr. Nichol great success. He deserves to be liberally sustained in its prosecution.

The Life of the Rev. Thomas Collins. By the Rev. SAMUEL COLEY. Second Edition. Cloth. Pp. 488 London: Elliot Stock, 62, Paternoster-row, E.C.

THIS is another interesting and profitable "life" of a plain, earnest, and devoted Wesleyan minister, which every one may read with profit. It is eminently calculated to provoke to love and good works. The author has executed his task faithfully and well, and has told his story in a plain unvarnished style, suited to the godly simplicity of the life that he describes.

The Praying School Boy: a Brief Memoir of Robert E. H. Churchill. By his Stepmother. Cloth. Pp. 46. London: Elliot Stock.

A SHORT but very precious memorial of youthful piety. Robert Churchill was called to his rest at sixteen years of age; but there was every reason to believe that he was truly brought to the Lord at seven years old, and that he walked with God on earth for nine years before being called to the more perfect service of heaven.

Such cases are truly encouraging to praying parents. Let us not limit the Holy One of Israel by doubting his ability to bring a child of seven years to the feet of Jesus.

We have received, too, a very thoughtful, instructive sermon, by Rev. W. Brock, junr., on *Christ our Life*; the text being from John vi. 53. It gladdens our heart to find the son of Dr. Brock thus earnestly and intelligently proclaiming the Saviour whom his honoured father has so long and so efficiently made known. The publisher is Elliot Stock.

We cannot close our reviews for this month without earnestly appealing to our friends to do their best to increase the circulation of their own organ, — "THE PRIMITIVE CHURCH MAGAZINE."

Intelligence.

AMERICA.

REV. JOHN STOCK, LL.D.—My dear Brother,—If I were called upon to give a reason for my long delay in writing you, I could give none more true and satisfactory than this: I have been waiting for the requisite leisure to give you a full and detailed statement of the principal historical features of the past year in our country, both in respect to political and ecclesiastical affairs. The press of incessant engagements has all along precluded the leisure desired, and I am inclined to think that it is not likely to come at all. So I will wait no longer, but seize my pen, not to give you what I had purposed, but a few random thoughts without any particular care as to their logical connection. Please to accept them as the best I can do, under the circumstances. It has been more than a year, I think, since I had any direct communication with you by correspondence. It has been a most eventful year in our country. Events have passed charged with consequences hardly less significant to the national welfare than any connected with our civil war. The Presidential canvass opened with the reconstruction of the seceded States incomplete, and the fruits of the war unsecured; an apostate President who continued to go on from bad to worse had put himself obstinately and doggedly against the reconstruction-policy inaugurated by Congress, and finally became the virtual leader of the rebel element. A great Opposition party controlled by the late leading rebels and those who sympathised with them, put forward as their candidates for President and Vice-President, men who could be depended on to carry out their views, and by harping upon heavy taxes, the unsatisfactory condition of the National Finances and debt, and the odium of "negro equality," &c., they became flushed with high blown hopes of success,—a success involving the subversion of the reconstruction-policy and the substantial triumph of the disloyal elements of the war, and handing over the government from the hands of the party who had saved it in its fearful peril by untold blood and treasure, into the blood-red hands of those who had done all in their power to destroy it! All thinking true-minded men regarded the civil contest as involving virtually the same issues as entered into the war itself. The thought of the mere possibility of the triumph of the opposition was enough to awaken anxiety reaching a state of mental torture in every lover of freedom and his country. Well, the crisis came and passed, and a glorious triumph was achieved—a triumph of liberty, loyalty; of union and *peace*. The Saviour of his country, in its awful peril, was elevated to its head to carry out the great privileges for which we fought, and for ever secure the richest fruits of the victory won over treason and slavery. In this civil conflict the nation was a *second* time *saved* and for ever saved. And now reconstruction may be regarded as complete on the basis of impartial freedom and universal suffrage and political and social equality before the laws to every class irrespective of colour or previous constitution. The South accepts the "situation," and will, I predict, enter upon a new order of things which will soon not only restore the ravages of the war, but carry it to a height of material and intellectual prosperity not dreamt of by the most sanguine of its true friends. The South has immense natural resources in its climate, soil, mines, &c., which only require the hands of toil under the inspiration of impartial freedom directed by increased intelligence in all classes, and a sagacious appreciation of the inevitable results of industry, to ensure an advance in all the interests of society, most gratifying to the heart of the patriot and philanthropist. The educational and religious interests of the South—paramount to all others, are sedulously cared for, schools and churches are every where instituted and rising, and the Freedmen are

getting into them by thousands—nay, hundreds of thousands are eagerly availing themselves of the novel and grand opportunities offered. It is not of course expected or in any way desirable, that the races should commingle blood. There was all too much of this in an illegitimate and revolting way under the despotic rule of slavery. But the races enjoying perfect equality in civil and social rights,—all breathing the air of the same well-regulated liberty, will, it is hoped, move on amicably and peaceably, each regulating its own domestic and household affairs according to their tastes and preferences. The *negro* naturally prefers his own kind when free to choose; it will be the *whites* not the blacks, who will first propose *amalgamation*.

President Grant's administration is now fully in progress. He is meeting all the reasonable expectations of the country. His appointments to office are judicious. Looking in most instances outside of the ranks of professional politicians, he selects men for their integrity and capacity. There are murmurs that he has called too many of his personal friends to high places, and that he is inclined to a sort of *nepotism*. But his motive is not *favouritism*, but comes of his intimate and thorough knowledge of the men individually. He is calling men around him in whom he feels implicit confidence that they will discharge their important duties honestly, disinterestedly and patriotically.

Looking now to the religious interests of the country, the past year, and more especially the past winter, has been auspicious and promising. Powerful revivals of religion have been enjoyed by most of the evangelical denominations. I think the Baptists have been more highly favoured in this respect than others. Copious showers of Divine grace have descended in every direction all over the land upon Baptist churches. We have experienced in this village, a remarkable manifestation of the Divine mercy in which the University largely participated. It has been charitably estimated that some 250 souls were hopefully converted in the space of some six weeks, of whom over 120 have been baptised into membership in the Baptist church, and perhaps 60 or 70 have joined the other churches in the place. I send you herewith a copy of the "Watchman and Reflector, of Boston," containing an account of the "Hamilton Revival." The great blessing which has come upon the Baptist churches of the country has succeeded a very general and emphatic re-assertion and re-affirmation of their peculiar ecclesiastical policy. You have doubtless noticed with lively interest the agitation of the Communion question in our churches during the past year. It was primarily caused by the startling deliverance of the venerable and amiable President of Brown University at Warren Association in the State of Rhode Island. It was construed, on the part of the president, as a virtual repudiation of the Baptist position. A voice from so high a quarter awakened a wide solicitude, and it was deemed expedient to re-affirm our ground. The happy result was, I may say, an almost universal unanimity in favour of the old ground. In conventions, associations, and churches, the strongest resolutions were passed, by whole assemblies rising to their feet. There was little or no opposition—the discussion of the question being mainly on one side. Individuals here and there expressed doubts as to the propriety of agitating the subject, and a prominent minister objected to the phrase "divine appointment," as proper in its application to our order, but expressed himself entirely satisfied with the substitution of "divine *authority!*" Doctor Caswell, the President of Brown, came out in an explanatory letter, in which he deprecated the inference from his remarks, and avowed that he had no intention to disturb the settled order of the Baptist churches on the subject of communion. Our brethren of the same faith and order in England need not be alarmed by any utterances or movements on the part of individuals in this country indicating any change in our position on the Communion question. The Baptist churches are "firm as the surge-repelling rock" on

this point. It is with them a matter of well-understood principle, founded on *Scriptural* authority. Agitation and discussion only tend to confirm them more and more in their views. A few churches claiming to be Baptist (two or three), and a few individual members in other churches, here and there, entertain Open-communion views, but altogether they make but a light ripple in their respective localities upon the surface of the wide ocean of homogeneous *Baptist* sentiment. Our brethren who think with us in England have fearful odds to contend with—so many of the "brightest and best" of the Baptist body taking the ground of Open-communion. Will you keep to your integrity? and manfully and Christianly keep unfurled and "full high advanced" the banner inscribed—"The ordinances in their form intent and order, as delivered to us by the Great Head of the Church."

A book has been recently published in this country by the Rev. Crammond Kennedy, formerly known as the "Boy Preacher," avowing the adoption of Open-communion sentiments. No one who knows his history thinks it at all strange that *he* should change his position. He is a very amiable and lovely brother. He came to the Baptists in his boyhood from a Pædo-baptist family, and his life has been mostly passed in employment with Pædo-Baptists. He spent sometime in England and Scotland, and wholly I believe, with Open-communion Baptists and Pædo-Baptists. The church to which he belonged were constrained to withdraw the hand of fellowship from him solely on the ground of the avowal of a change of of view. I have heard of no convert made by his book. Our brethren on your side, hard pressed as they are on every side by opposing views, must keep in mind that more than a million of Baptists in this country sympathise with them, and all the Baptist churches springing up on the Continent, in Germany, France, Sweden, and elsewhere are like-minded.

I send you herewith a sermon of mine, preached at Hamilton last summer, but published recently at the special request of the students and others. There is nothing new to you in it. I take the same ground as to the stand we should hold in the argument for the Divinity of Christ, as you do in your clear and forcible, and convincing defence of this *vital* doctrine of our Holy religion, in your pamphlet published in this country "The God-man." If Jesus Christ is not *God incarnate* he was an imposter and blasphemer, and was worthy of death by the Jewish law. He *is* "God over all, blessed forever more." I receive, though not regularly, the "Primitive Magazine," and peruse it with interest and profit.

But I have written quite enough for one letter. Pardon my long delay and be assured I shall always be happy to hear of your welfare and prosperity. Yours with warm Christian and fraternal regards,

GEO. W. EATON.

BAPTIST TRACT SOCIETY.

THE twenty-eighth annual meeting of this Society was held at Exeter Hall, (Lower Room) on Wednesday, April 28. The treasurer, E. J. Oliver, Esq., took the chair at half-past six. After singing and prayer by the Rev. S. Couling, the secretary, Mr. John T. Briscoe, read the report, from which it appeared that fifty-one new issues had been added to the catalogue during the year, and that the number of tracts, &c., circulated was 497,025, the total number since the formation of the society being 5,851,050. Translations had been made into Spanish, £10 voted for tract circulation in Italy, and £50 granted to Mr. Oncken for the continent. Type-metal and tracts had been forwarded to Ceylon—the metal for casting Singhalese type, and the tracts for circulating among the English-speaking inhabitants. A report from the Auxiliary Society at Madras had been received, which was encouraging; and £10 had been voted for translations into the native dialects of India, besides tracts sent for private circulation. A grant of £5 in tracts had also been forwarded to Sydney, New South Wales. Extracts from home correspondence were read, which were expressive of the usefulness of the society. The opening of the

depository in Bolt-court, Fleet-street, was referred to with satisfaction, the number of parcels in grants sent from which amounted to 432,308 during the year, and represented the value of £255 12s. 2d., exclusive of the sum of £102 6s. in foreign grants. The subscriptions for the year were reported as an increase on the previous one, though the balance in hand (owing to the increasing demands on the society) was smaller. The treasurer then presented the balance sheet, which showed the total receipts to be £864 10s. 8d., and expenditure to be £772 1s. 5d.

The chairman, in opening the business of the meeting, remarked that it was twenty-six years since he occupied a similar position. He found in looking back on the past, the names of twenty old friends who were formerly associated with him, but who had now gone to their rest; but others had been raised up, and he rejoiced to find himself still surrounded by friends just as ready to assist in the good work. He was cheered also to find others beside himself who had grown grey in the service. The society had sprung from small beginnings, but, being founded upon the truth of God, it had both continued and prospered. In its earlier stages it did not meet with much apparent success—this was perhaps to test the principles of its founders. These had been tested, and many who "sowed in tears" had "come again with rejoicing, bringing their sheaves with them." He referred to the tracts published by the society as proof that its object was to maintain and disseminate the entire truth, and to many of them as being specially adapted to present times.

Rev. Charles Stovel moved the first resolution; — "That this meeting, devoutly acknowledging that all success in evangelical labour is the result of divine efficiency, desires to express its hearty thankfulness to God for the success which has attended the operations of the Baptist Tract Society, and to express its sense of entire dependence on him for future usefulness." Mr. Stovel observed that the object of all the publications of the society should be to lead the mind of the reader to the contemplation of a brighter world, for temporal aggrandisement was not of much importance. Referring to One who had said, "I come to do Thy will, O God," he showed that, though the servants of God might not be popular, they would always succeed in their work when that work was faithfully performed, for success was to be estimated by the purposes of God, which must always be fulfilled. To carry out the Divine purpose was the object of the society. He remembered its formation; it had grown, not like a willow or a weed, but like an English oak. Its advance had been not ostentatious but steady. In an oak, every layer of living wood pressed into greater solidity that which was around it, until the substance hardened into the heart of oak; and the progress of the Tract Society had been like it. The society was like the rifle corps—not intended to supersede the existing army, but to do additional duty — to occupy new positions — ready to spread itself in extending lines, or to concentrate itself in solid masses. Everything should be effective. There should be no report without a shot, and every shot should be properly directed. The work of opposing error had occupied his own attention. He had — even at the sacrifice of friendships—felt compelled to throw himself into the breach and to pass through many a day's hot conflict. He had purchased the first Oxford tract, and when he had called attention to it in Exeter Hall had been put down. Few would then attempt to oppose the tractarian heresy; it was thought too trifling. But he appealed to the world—was it a trifle now? The Holy See had calculated on establishing itself permanently and victoriously in England. He believed that it was mistaken, and that its defeat would be effected by the servants of God again throwing themselves into the breach against the enemy. He thought, however, that the work was one for societies, rather than for individuals—for societies such as the Baptist Tract Society. Hence the necessity for unity in exertion. He was conversing with an able politician, who proposed one great effort of

Christendom against Rome. Using the figure of the Alps, his friend thought that Rome should be thus surrounded. But, the speaker asked, how could he fix the Episcopalian, the Baptist, and other batteries, so that they might attack a common foe without mutual destruction. He (Mr. S.) maintained that before his shot could reach St. Peter's it must demolish Canterbury Cathedral. If everything beside Romanism were to be left unattacked, and nothing that was Romish in other bodies might be attacked, nothing at all could be done to demolish Popery. Our authority was the Divine Word. Baptism was usually obeyed because it was a Divine command—but he maintained that the spiritual significance of baptism was not sufficiently insisted upon. He thought that baptism was also a solemn engagement — like the oath of the soldier. It was like a marriage bond; it was not only a private resolve, but a public act. The believer in Christ felt not only that he, by the grace of God, had devoted himself to Christ, but that Christ had accepted him, and that he was bound for ever to the service of his Redeemer. This principle needed to be incorporated in the tracts. He remembered his old friend Dr. Bennet christening infants in his vestry, and when questioned respecting his obscure observance of such a rite, replied, "Silence is our stronghold." Referring to the doctrine of baptismal regeneration, he (Mr. S.) envied not the responsibility of the man who could maintain that the sprinkling of a few drops of water on a babe could regenerate its soul. He believed that the Baptist Tract Society, having an open platform on which it feared not sectarian influence, was in a safe and desirable position. Referring to present times, he thought it a privilege to live in this age. The present crisis was like that of the English army on the eve of the battle of Agincourt, when the dastards were requested to retire to their ships and to go home, and the heroes only to remain. He maintained that anything was better than flight. It was ours to follow Christ, though he was esteemed as an intruder in the days of his flesh. He insisted on the necessity of making a bold front—hoping at last to lay our laurels at the Saviour's feet.

The resolution was seconded by Rev. Dr. Stock, of Devonport. Dr. Stock, in alluding to the great question of the day — baptismal regeneration — remarked that the great nations of the Continent were in agitation. France, Germany, and Italy were alike moving in the direction of truth. He had been cheered by a conversation with Father Gavazzi; he had been pleased too, with the ecclesiastical constitution then submitted to him, in which he found acknowledged baptism by immersion upon a profession of faith. He (Dr. S.) rejoiced that the society was working in Italy. He had not the least doubt that Italy would become —by means of an open Bible and religious liberty—both truly Christian and Baptist. He had been cheered by the unanimity of feeling manifested in connection with the operations of the society, and concluded his speech by an affectionate reference to some of its friends who had been removed by death during the past year.

Rev. S. K. Bland, of Beccles, moved the second resolution:—"That this meeting, believing that the present crisis indicates a deepening conviction of the superiority of religion to human control, and that the issues of the Baptist Tract Society are eminently calculated, under the Divine blessing, to disseminate sound views of the spirituality of Christ's kingdom, hereby professes its sympathy with its objects and earnest desire for its success." Congratulating the chairman on having lived to see his beloved "child" (the society) twenty-eight years old, he referred to the element of steady growth manifested by it. He rejoiced that it was still growing, and attributed this—under God—to the steady perseverance of its promoters. Referring to the resolution, he (Mr. B.) had felt disposed to demur to the word "crisis," but on maturer thought believed the term appropriate—that every age had its crisis. If we were working for truth we need be afraid of no crisis, for truth was adapted to every emergency. The resolution referred to a special feature in the

present crisis—the superiority of religion to human control. In the midst of rampant scepticism, of frivolous superstition, and of foolish sentimentalism, their was nevertheless a deepening conviction of the superiority of religion to them all. The meaning of the Christian's public profession was beginning to be better understood, although the system of infant baptism stood in the way, darkening the minds of inquirers. He believed that to hold this error was to begin wrong, by tacitly denying the necessity of an intelligent profession of Christianity, and was thus a kind of false key to a religious life. It hampered even those who in other respects held the truth. But intelligent men had grown ashamed of it, and truth was thus making progress. Our duty was clear; for as the sharper the sword and the cleaner the lancet the greater was their effects so the purer our principles the better were we fitted to fulfil our responsibilities. Baptism should ever be viewed, not as an independent ordinance, but as ever connected with the gospel of our Lord Jesus Christ. He moved the resolution the more cordially because the issues of the society were not only pointed, forcible, and readable, but because they—whenever baptism was enforced—represented it as the exponent of the gospel and not as a bare command, and because they insisted on the spirituality of the kingdom of Christ. Truth—though some might attempt to suppress it—was of vital importance. Though hidden it was valuable and powerful. The tinsel of the head might be valued more than the brain; but that which was hidden was of greater importance. Truth would finally prevail, and he (the speaker) believed that the best way of answering error was by exhibiting, not a part, but the whole of the "truth as it is in Jesus."

Rev. J. Hughes, of Ashton-under-Lyne, seconded the resolution. Referring to present times, the speaker remarked that the great feature of the age was the restlessness of the church. We had heard of Popery being overthrown by religious liberty established in various quarters—of Catholic celebrities desiring to conciliate the Church of England. We saw the Pope stretching his arms to grasp the Eastern and Western church in his embrace, and a constant turmoil within the Church of England. He referred to the sentiments of the country on the Irish Church question as a hopeful sign. He believed that the turmoil arose from a conviction that religion was superior to human control; but, though contending for liberty, he held that Baptists were second to none in loyalty, and would dispute the right of her Majesty in nothing but matters of conscience. Referring to the questions agitating the public mind, he maintained that their solution was not difficult, and believed that the system adopted by the society was one of the best. He held that it did not publish too many tracts on baptism. Alluding to the efforts of many to secure the baptism of dying infants, and to the intolerance of others in refusing burial to the unbaptised, he maintained that Baptists did not so unduly exalt their principles. The society, however, did not confine itself to the publication of tracts on baptism; it represented the great doctrines of the Atonement, human depravity, and the like. He cordially sympathised with the society, and thought it improved on acquaintance.

The Rev. J. Mostyn, of Braintree, moved the third resolution:—"That this meeting, being firmly convinced that the gospel shall finally succeed among all nations, rejoices that the Baptist Tract Society has embraced the present opportunity for the dissemination of divine truth abroad, especially in those localities which have hitherto been closed against Protestant effort, and especially invokes the divine blessing on this part of the society's labours." Mr. Hubert, from Norway, briefly seconded the resolution. The Rev. D. Wassell, of Bath, briefly moved the fourth resolution:—"That the cordial thanks of this meeting be presented to the treasurer of this society, E. J. Oliver, Esq., for his unremitting attention to its interests, and for his services as chairman of the present meeting." The resolution having been seconded by Mr. Whitehead, the collector of the

society, the Doxology was sung, the benediction pronounced, and the meeting, which was one of the most interesting in the history of the society, was brought to a close.

STRICT BAPTIST MISSION.

FROM reports recently received, it appears that Mr. Andriesz, of Colombo, in Ceylon, had the pleasure of baptising the first-fruits of his missionary labours on the evening of Feb. 7th. The candidates were a young man, a tailor, who was convinced of sin under a sermon by Mr. A., some time ago, and a young lady about eighteen, very promising and intelligent. Both these persons will be received into the English Strict Baptist church, till a native Portuguese church is formed under Mr. Andriesz's pastoral care which, it is hoped, will soon be the case, as there are seven or eight other enquirers, three of whom are approved candidates for baptism. May this small one become a thousand, is our earnest and constant prayer. The attendance on the occasion was large. Mr. Andriesz having been recently publicly ordained as a missionary in Colombo, much curiosity was manifested to hear him. He preached with much earnestness from Acts xvii. 6: "These men that have turned the world upside down are come hither also." In connection with Mr. A.'s labours, the first annual meeting of the Colombo Auxiliary to the Strict Baptist Mission was held on Feb. 4, when £2 5s. 1d. was collected. From the encouraging report presented, it appeared that upwards of £26 had been collected by the auxiliary, for the purposes of the Mission during the past year.

From Madras we learn with regret that the veteran missionary, Mr. Thomas, had been laid aside by serious illness, and was an inmate of the General Hospital in that city. We trust he may soon be restored. Though advanced in years, his energy and zeal are as great as ever.

The native Mission Schools at Perambore and Madras, in India, and at Colombo, in Ceylon, from an important and interesting part of the work carried on and supported by the Strict Baptist Mission. To aid these institutions, boxes of useful school requisites, and materials for clothing, &c., have been made up by contributions from various Strict Baptist Sunday-schools in London and the country, amounting in value to many pounds, which have been duly forwarded. An interesting meeting, in connecton with these Mission boxes, was held in the school-room of Keppel-street Chapel, on April 20th, showing much zeal and energy on the part of the Sunday scholars and their teachers. We trust other Strict Baptist churches and Sunday-schools will be found to come forward, to aid in the interesting work carried on by the *Strict Baptist Mission*.

COLOMBO, CEYLON.

A SERVICE was held in the Strict Baptist Mission House, Pettah, on Friday evening, the 19th March, to appoint Mr. John Wydeman as co-elder, and Mr. James Elhart as deacon, in connection with the English church. Mr. Fernando, deacon, opened the service by singing, reading the Bible and prayer; after which Mr. James Silva, the elder, called on Mr. Wydeman to make his statement regarding the office he was about to fill. Mr. Wydeman made an earnest and appropriate statement as to how God in his wise providence led him time after time, and at last brought him to fill the station which the church has unanimously called him to accept. Mr. Silva gave a charge respectively to each, to the office they will hold in the church in very strong and feeling language. Messrs. Van Geyzel and Smith were called to engage in prayer for each office-bearer. Mr. Andriesz, after this, gave a charge to the church by reading several portions of Scripture, and explaining the duties of the church towards the elders and deacons. After singing another hymn, Mr. Andriesz closed the meeting with prayer.

BAPTISMS.

BUDBROOK.—By Rev. Edward M. C. Botterill, pastor of the church, five were baptised on January 7th; two on February 4th; one on March 4th.